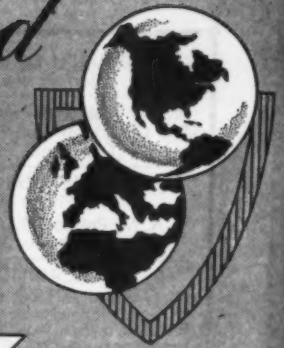


The Church of God



Evangel



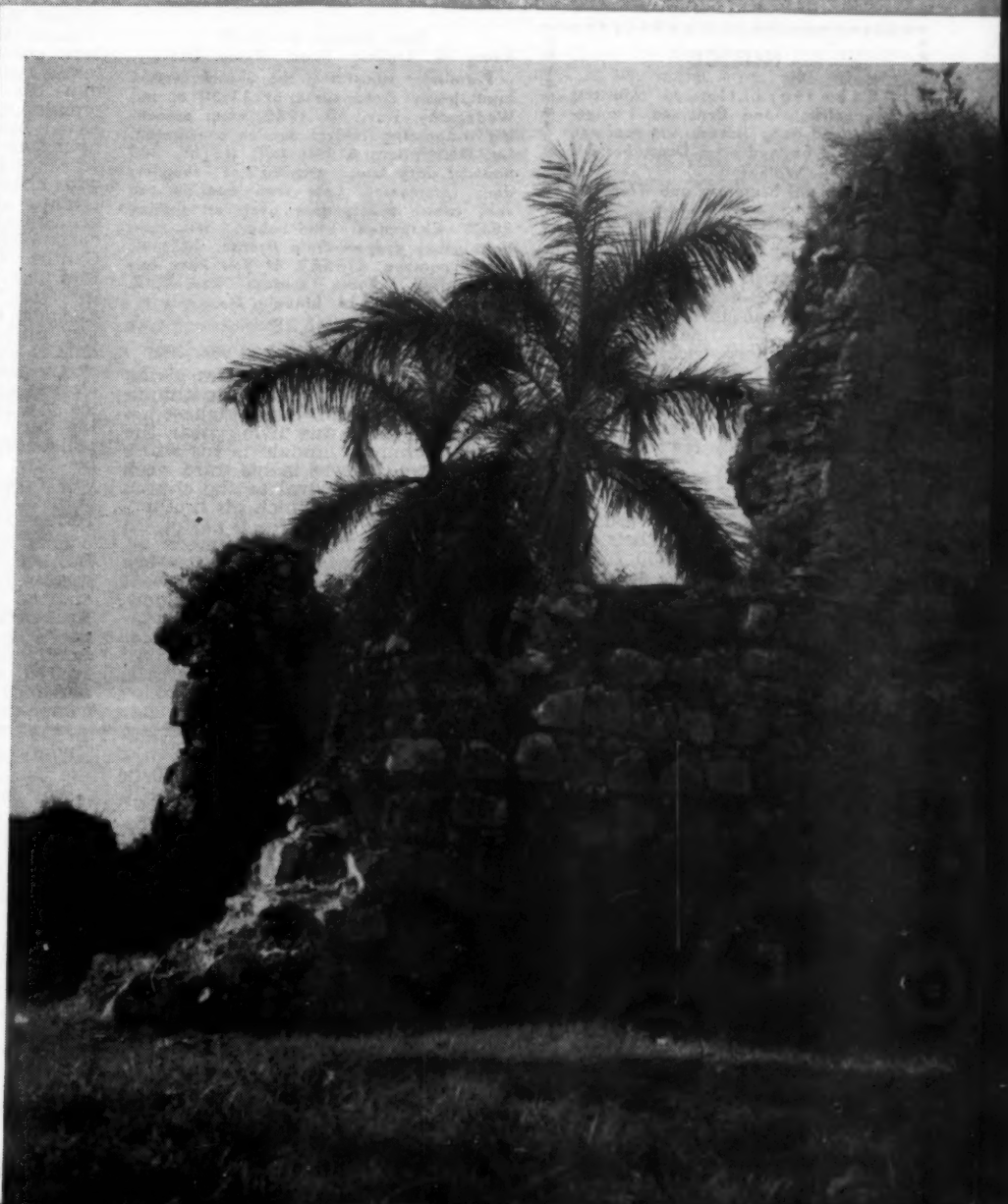
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December 17, 1949

No. 41

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EDITORIAL AND PUBLICATIONS BOARD
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J. A. Bixler

NOTICE

Exhorters, Licensed Ministers
(Evangelists), and Ordained Evange-
lists, send your license for renewal.
They will be void after December 31.

R. R. Walker
General Secretary and Treasurer

Dear Brother Bright:

Here we are in the southern part
of India, not too far from the equator,
enjoying the hot sunshine, bananas,
curry and rice, a few other Indian
dishes, and enjoying being with the
Frenches for a few days.

This is not their real summer. We are in
what you might call their spring
season, the summer starting in about
January. We had a nice rain yesterday,
and the weather is pleasant this
morning, not a cloud to be seen. There are
plenty of banana and cocoanut trees,
and plenty of people most anywhere
you look, and it seems you are never
out of sight of them.

Well, news from home gets here
slowly, since it takes the *Evangel* and
Lighted Pathway two to three months,
so you see the news is old before they
get it here. But, those articles have
time to season before they reach the
readers in this section. You just can't
grasp how the people live on the other
side of the world until you have had
a look, seen pictures, or someone has
told you lots about it; then you say
when you are here, it is still amusing.
—H. L. Chesser, General Overseer,
Chengannur, Travancore South India.
November 23, 1949.



Rev. Shelton G. Brock
Route 4, Lindale Road, Rome Georgia.

Prominent minister of the Church of God
mysteriously disappeared at 11:30 a. m.,
Wednesday, Nov. 30, 1949, after preach-
ing a morning revival service at Canton,
Ga. Description: 6 feet tall; weight, 240
pounds; dark hair, graying at temples;
dark complexion. Last seen wearing tan
suit, brown shoes, gray overcoat; driving
1947 Champion Studebaker, four-door,
light green sedan—Ohio license, 125MM;
motor number, 273582. If you have any
information, please contact Rev. T. R.
Morse, Phone 7434, Lindale, Ga.

REWARD

(Notify police department of your city)

Rev. Shelton G. Brock, after giving
up his pastorate of the large church in
Hamilton, Ohio, had purchased a
new home and was living near the
Lindale church. Lindale is his wife's
home town. He was in his third week
of a successful revival at the church
in Canton, Ga., of which his brother-
in-law, Rev. A. H. Griffin, is pastor. On
Wednesday morning, November 30,
after preaching, his brother-in-law
left him at the church while he went
to take some of the members home.
Brother Brock took one of the brethren
of the church home in his car
and let him out, this being the last
person that we know for sure actually
saw him. Brother Griffin, thinking
that possibly Brother Brock had

stayed at the church, praying or read-
ing his Bible, did not investigate his
delayed absence until a few hours
later, when he went to call him for
dinner. When he found that he was
missing he thought possibly he had
decided to drive back to Lindale,
about 75 miles, to see his family, and
would return for the evening serv-
ice, but as he did not return they went
on to church and started the service.
The singing was prolonged, as they
kept looking for him to come in. When
he had not returned at the close of
the service, they immediately called
Sister Brock. Upon finding that he
was not at home, Sister Brock and the
Canton Church became terribly
alarmed, and they immediately called
his mother and father in Albany,
Georgia. It was at first feared that
possibly he had become an amnesia
victim and had possibly gone to relatives
or back to his former pastorate
at Hamilton, Ohio. These places were
immediately checked and local, county,
and state officers notified.

Since this time, much effort has
been put forth by his and his wife's
family, and many friends, to locate
him. His picture has appeared in
prominent newspapers; there have
been continuous radio an-
nouncements; and a widespread
search has been made. An airplane
was chartered to cover the moun-
tainous area, but to no avail. Many
officers and friends have, seemingly,
combed the entire area in and around
Canton. We fear that there has been
foul play, as Brother Brock had given
his wife the entire week's offering,
and she did not know of his having
any other money. There have been no
checks against his checking account
at the bank at Rome. He left all his
clothes as he left them to go to serv-
ice. We are asking that anyone read-
ing this please notify your local
police department, and should there
be any information regarding his
whereabouts, please notify Rev. T. R.
Morse, Box 214, Lindale, Georgia,
Phone 7434.

This mysterious disappearance of
Brother Brock has left his family
greatly overcome with grief and
anxious concerning his whereabouts.
He has 3 children—a girl 10, 2 boys,
age 4 and 2. Most all of his wife's
family are members of the Lindale
church. She was Edith Smith before
her marriage. Please pray for his
companion and family.—T. R. Morse.

NOTICES

I am now in full-time evangelistic
work. For reference write to Rev.
John L. Byrd, State Overseer of Mis-
sissippi, Box 925, Jackson, Miss.; Rev.
J. B. Lindley, Booneville, Miss.; Rev.
M. L. Muse, Union, Miss. I will go any-
where. Anyone desiring my services
write Rev. J. A. Smith, Rt. 4, Boone-
ville, Miss.

I should like to buy a tent about
30 by 50 feet. It must be in good con-
dition and reasonably priced.—G. E.

Underwood, Box 145, Anawalt, W. Va.

Any church wishing to secure a good
singing school teacher may get in
touch with Brother J. Cooper Hight,
Oregon Street, West Durham, N. C.
Brother Hight is known as one of
the best in this part of the country.
He has taught in other movements,
but recently he came into the Church
of God here at Durham. I highly rec-
ommend him.—Roland Verrico, Pas-
tor, 721 Fourteenth Street, Durham,
N. C.

Editorials . . .

Question

Has the question arisen in your mind as to why more news about the activities of some states has not been appearing more fully and frequently in the *Evangel*? If so, here is the reason.

Many of the state overseers, for various reasons, find it more convenient to have their state papers printed in their state, and fail to send the Editor-in-Chief a copy, and also fail to send information otherwise. When, therefore, these state overseers find it convenient to send this office monthly copies of their state papers, or send information about their work in manuscript form, I shall be happy to give them room in the *Evangel*.

Most of the state overseers for whom we are printing state papers extended to me the invitation to reprint any of their paper desired, and those who did not extend that courtesy have, as yet, to express objection. If they should, I shall very humbly comply with their wishes.

A General Paper

The *Evangel* is our official Church organ, and, as such, your Editor holds that it is to carry news and information throughout the general Church, of a local, state, and general nature, and that without partiality. It is altogether possible that your reports, testimonies, requests, obituaries, notices, and sermons, at times, fail to appear as soon as you expect them to, and, if so, I am neither critical nor surprised. Yet, I should like to say you must keep in mind that we only have 14 pages for copy material in our little paper, and that your brothers and sisters whose copy for the *Evangel* preceded yours by a week or so, are just as anxious as you are to see what they submitted in print. Therefore, it wouldn't be fair, knowingly, to slip your manuscript in ahead of theirs, as a general rule.

Then, another thing you should keep in mind, is that the material is arranged for the *Evangel* at least a week before it goes to press, and that means, as a rule, if what you submit were run in the most immediate issue, it would be near 2 weeks before it reached you.

Be Patient, Therefore

A pretty good way to preserve your patience in this relation is to think how long it took you to get around to writing what you have sent in, and then you will be more agreeable to our having a reasonable amount of time in publishing it for you. That will eliminate the statements we receive once in a great while: "Please let me see this in the next *Evangel*." "I know this is right from heaven. May I see it in the next issue." "This article has meat in it. I hope you will run it at once."

"Why hasn't my article come out that I sent week before last?" "I sent in the obituary of my uncle who died in August, 1948, Nov. 22, 1949. Why hasn't it been printed?" etc.

Of course, an editor reserves the right to put on a little extra speed and shift things about a little, when necessary; and he also reserves the right to put on brakes. If he didn't, the paper wouldn't look, at times, near as good as it does, nor sound as well either.

Want to Keep My Heart Happy?

There is always a demand and sincere appreciation for

copy that will keep our *Evangel* the high-quality paper it should be, and there is nothing that gives an editor more satisfaction and rest of mind and heart than to have a reserve of high grade, inspiring copy on file for several issues ahead. Now that you know how he feels about it, send your contribution in and patiently await its appearance. *The Lord bless you.*

METHODIST DOCTRINES

What is Methodist doctrine? The Apostles' Creed is clear. It is Methodist doctrine. Undiluted, without sugarcoating or mental reservation, it is Methodist doctrine!

The articles of Religion are Methodist doctrine. For a century, "Wesley's Sermons," "Wesley's Notes," and "Watson's Institute" were considered to contain the very pith and fiber of Methodist doctrine. The doctrine of the new birth is Methodist. The doctrine of repentance for sin is Methodist. The doctrine of experimental religion is Methodist. The doctrine of sanctification *as separate from regeneration* is Methodist. It matters not what the "literature" says about it, the doctrine of the infallibility of Holy Scriptures is Methodist.—Dr. Bob Shuler, Editor, *Methodist Challenge*.

Well, the Methodist top brass have done it again! Through their Board of Education they have come out with graded lessons for young people, which lessons cannot help but have a tragic ending. With all the top-heavy organization and overhead in our Methodist Church, it does seem that some one could unify the ongoing thrust of the Church and keep it moderately consistent. But such is not to be. Here, when our Church is in its great advance and attempting to interest people in joining hands with us and pledging hearts to our Lord and to our doctrines, the educational wing of our Church puts out this lesson series entitled, "An New Look at Old Doctrines," which is nothing more than a debunking of those old doctrines.—Bob Shuler, Jr.

These statements, by the great fundamentalist above, over the sad plight evoked upon the Methodist Church and its cardinal doctrines, by its top educational leaders, is a reminder of the embarrassment we suffered in recent years through at least one teacher who was teaching in complete refutation of our position on sanctification and just as erroneously on other subjects, with some outside and inside prompting, yet was kept in our College despite all pleading, reasoning, and warning. Let us hope this will never be the case again.

As I see it, no teacher should be hired without the full understanding that the very minute he or she thinks they should straighten our Church doctrines out, their services end then and there! It's ridiculous to think about having to keep a false teacher or pay them for the full term, and I hope if that is the case our School Board puts a stop to it.

Two of the most powerful and essential methods and means which any denomination has of promoting its work is its educational and publication departments; therefore, the heads of both are under stupendous responsibility to God and the Church to safeguard the teachings, government, ethical and spiritual standards, and especially its doctrines. On the other hand, there are no departments that can be used more to the complete destructive revolutionizing, compromising, and modernizing than the college and the press.

The Work of Day

M. D. HARWOOD, PASTOR AT JONESBORO, ALABAMA

Text: John 9:4

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Introduction: There is no definition to the word "work" that pleases a lazy person. "Work" is the general term for effort with a purpose; "labor" commonly implies greater exertion than "work"; "toil" implies painful or fatiguing labor, physical or mental effort directed to an end, exertion of mind or muscle. Some are physically lazy; others mentally and spiritually lazy; but others mean to see the task done.

THE TEXT SUGGESTS THE DIGNITY OF LABOR

"I...work." Jesus, the Monarch of Heaven, became a servant. Being the personality He was, He could have said, "While on the earth, I am going to live a life of idleness." But not so with Him. This blind man being in their midst gave Jesus the opportunity to give us this text, the words of Jesus, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." The text gives us the thought that He must work, and the time for work would come to an end. Night cometh when no man can work. He was sent to perform a task, and He could look forward and see a path that led to Golgotha's hill and the hour when He would declare, "It is finished." I would not dare think that His life was spent in idleness up to the time of the beginning of His ministry. I would rather think He performed His task well in the carpenter shop of Joseph. We have words here which suggest that His line of duty began to weigh upon Him. He felt an impelling force urging Him on; therefore, He did not have time to argue with them about the past life of the parents of this blind man. Here was a blind man and the opportunity to be about His Father's business.

THE TEXT IMPLIES THE NECESSITY OF WORK—"I must work"

Labor is a law of life. Even in the garden of Eden, where God placed the first man, there was a task to perform. The garden was to be kept and cared

for. All the great men of the Bible were working men. Noah was given an order that took about one hundred and twenty years of his life. Abraham was a working man, giving excellent service, and he became one of the greatest men of all time. In calling men to be leaders of His people, God called working men, men who were not afraid to work at the task assigned them, be it great or small. It might be the idea of some people that a Christian life is like a pullman, where all sleep; but I rather think it is like a slow freight, with no passengers, only a crew of workers. The bird that flies through the air might seem to be a feathered being of leisure. Not so; his day is filled with hours of searching for food. To feed this great country of ours and the many people of other nations, I am quite sure we will have to work.

It is said of Captain John Smith that he allowed no one to eat who would not work. Jesus had a much different attitude; His words were not commands to others, but "I must work."

OUR TEXT SUGGESTS THE NATURE OF WORK JESUS WAS CALLED TO DO—"of him that sent me"

He must be about His Father's business, "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God," Heb. 10:7. His appearance on earth was not to fulfill His desire alone; He was sent from somewhere, and that somewhere was heaven and from the presence of the throne of God. Simon, the precious old man who had prayed to God that he might not depart till he had seen the Lord's Christ, in his words of praise gave us the great reason for Christ's appearance—"For mine eyes have seen thy salvation." Luke 3:6, "And all flesh shall see the salvation of God." God gave, and the Son was willing. He came not on a mission of His own, but to fulfill the will of God. To do the will of God, or accomplish any task that becomes our burden, in our willingness to do it we must be submissive to the promoter to properly carry out the assignment. If Christ's work had been only to go to the cross, it could have been accomplished in a



Rev. M. D. Harwood

very short time. But His mission was to reach the ends of the earth. Not only was He to go to Calvary, but to establish a new mode of worship "in spirit and in truth"; to fulfill the law; to lay a foundation as a chief cornerstone for the gospel that was to go to the four corners of the earth; to teach His disciples and prepare them for the great task they would inherit when He went back to the Father; to prepare a people for the promise of the Father (the Holy Ghost); to turn them from tables of stone to the living God; besides, a daily ministry to the sick and suffering, and make full proof of His ministry. He "came not to be ministered unto, but to minister, and to give his life a ransom for many." He came to spend His life here on earth in service to God and man. A Christian must come to the conclusion that he is not his own; that he has given his life to God, not only for the reward of heaven and an endless life, but to join with Christ in rendering a life of service. Jesus said, "My Father worketh hitherto, and I work." I think we could be included. must work; the Church must work; and our work must be the work of Him that called us.

OUR TEXT MENTIONS THE TIME TO WORK—"while it is day: the night cometh"

For the really burdened, those who see so much to be done, the day is never long enough; the sun sinks all

(Continued on page 15)

... Foreign Missions ...

J. Herbert Walker, Sr., Executive Secretary

NEWS FROM JAMAICA

Dear Members and Friends of the Church of God.

Greetings in the name of Jesus! We are all well at this time and are thanking God for the way He is blessing the work here.

Since many of you have written us for information regarding this work, I am writing this article in the form of questions and answers. I trust that you will be able to find the answer for your question.

Q. HOW MANY CHURCHES DO YOU HAVE IN JAMAICA?

A. At present we have 155 churches and missions, with a total membership of 5,829.

Q. DO YOU AND SISTER STOPPE PASTOR ALL THESE CHURCHES?

A. No, we do not. We have native preachers who pastor all these churches. The Island is divided into 14 parishes. Over each of these we have a parish pastor, who is responsible to promote all the work in his parish. Most of these pastor a church or two, besides looking after the parish. I serve in the same capacity as an overseer does in the States, visiting conventions, settling problems, holding conferences, securing deeds for properties, and promoting the work in general.

Q. HOW DOES OUR WORK COMPARE IN SIZE WITH OTHER PENTECOSTAL BODIES?

A. We are by far the largest of any Pentecostal body here, and are steadily increasing.

Q. DO ALL THE NATIVE MINISTERS RECEIVE FINANCIAL HELP FROM THE MISSION BOARD?

A. No; only the parish pastors are receiving the small amount of \$14 per month to help them with their traveling expenses. Our people here practice the tithing system. Although they do not have much to give, this is the method we use to support native workers. However, we do make exceptions at times for those pastors in dire need, and assist them as much as our funds will allow. We can not solve the economical problem here, as it is much too great. We can only

do what our budget allows us to do.

Q. DO THE NATIVES BUILD ALL THEIR OWN CHURCHES?

A. The Mission Board appropriated \$2,300 for buildings last year, besides the small amount we manage to apply to buildings from our budget each month.

Q. WHAT DOES IT COST TO BUILD A CHURCH IN JAMAICA?

A. This depends a great deal on the location. If we tried to build a church in the cities or large towns, it would cost as much or more than it would cost you to build a church in the States in similar locations. It would take \$1,000 to buy only a lot in some of the cities. In the interior part we put up a nice church for \$1,500 or \$2,000. This does not include the free labor, etc. We do not build any churches outright from money given by the Mission Board. We have been assisting churches in different places where they are making goodly efforts themselves. We may only decide to pay for the material for the roof. Any help we give them is greatly appreciated, whether little or much, and it seems to spur them on to making greater sacrifices and redoubling their efforts.

Q. CAN YOU MAKE USE OF USED CLOTHING?

A. Yes, we can make use of all you can send us. We have received quite a bit already, but it is just a drop in the bucket when there are so many that need help. Although we cannot help all the ministers financially, if we can only give them some of the used clothing we can send them back to their fields of work very happy. Many of our preachers are badly in need of presentable suits of clothing to wear in the pulpit. I do trust that God will move on some of you to send us some used clothing to help these worthy ones—trying to preach the gospel.

Until we get time to write another article answering some more of your questions, we covet your prayers that God will ever give us strength to carry on for Him—Your Missionaries, Rev. and Mrs. Henry C. Stoppe, Box 390, Kingston, Jamaica.

LOUISIANA MINISTERS MISSION MINDED

We met for our annual ministers' meeting with the Church of God at Jena. Rev. Granger the pastor had everything in readiness for a pleasant time. The response from the ministers was certainly commendable. The items of business were carried out in a very satisfactory manner. The spirit of this meeting was freighted with the spirit of co-operation one will not always find in a meeting of its kind. The camp meeting spirit really seemed to grip the hearts of those present. There was quite a nice sum subscribed to this fund by the ministers present. Below we give the subscriptions as received.

Campground pledges:

T. M. McClendon	\$50.00
Horace Taylor	50.00
R. A. Muller	50.00
C. W. Kendall	50.00
O. L. McManus	50.00
Brother Harper (paid)	50.00
Wm. R. Fowler	25.00
T. J. McCartney	25.00
C. E. Swenson (\$10 paid)	25.00
Jady Wright	25.00
T. K. Shoemaker (paid)	10.00
J. P. Nolan (paid)	10.00
W. M. Granger (paid)	10.00
Lester Beasley	10.00
Dovie Coats (paid)	10.00
Amos A. Ledford	10.00
J. W. Blow (paid)	10.00
Roy L. Gay	10.00
Marvin Johns (paid)	10.00
Warren Coleman (paid)	10.00

Total cash and pledges \$500.00

—T. M. McLendon, State Overseer.

MISSIONARY MOMENTS

"Missionary Moments" is a little book written by our Brother Johnnie M. Owens, Route 7, Box 257-A, Atlanta, Georgia. In this booklet, he tells the story of how he returned from his years of service in the army, and at the age of 26 the load of condemnation was lifted from his soul, and his sins were forgiven, while he was in Benghazi, Lybia. He returned to the United States with a burning zeal for missions and has been working in behalf of this cause ever since. This little booklet will be worth your while, as it is filled with thrilling experiences and a message that will help set your soul ablaze.

If you would like one or more copies for your church, write to Brother Owens immediately. They sell at 25 cents each. The profit he derives from the sale of these booklets goes to pay the postage on clothing he sends to the mission fields. This is a worthy work, and I hope our people will be interested in purchasing these booklets.—Paul H. Walker, Chairman, Foreign Missions Board.

State Activities . . .

KENTUCKY CHURCHES ON THE AIR

Blue Diamond and Christopher: WKIC, Hazard, 1340 kc., 8 a. m. C.S.T., each Sunday; Levi Henson and Earl T. Golden, pastors.

Bowling Green: WLBK, Bowling Green; Ottis Riggs, pastor.

Dressen: WHLN, Harlan, 1250 kc., 8:30-9:15 a. m. E.S.T., each Sunday; J. P. Morgan, pastor.

East Louisville: "The Church of God Hour," WBRC, Louisville, 1400 kc., WBOX 100-7 FM, 7:30-8:00 p. m., C.S.T., each Sunday; J. David Pitts, pastor.

Middlesboro: WCPM, Middlesboro, 560 kc., 1-1:30 p. m. E.S.T., each Sunday; Edd Cox, pastor.

Somerset: WSFC, Somerset, 1:30-2 p. m. C.S.T., each Sunday; and "Youth for Christ," 9 a. m. C.S.T., each Saturday; Manuel F. Campbell, pastor.

West Louisville: WGRC, Louisville, 1450 kc., 7 a. m. C.S.T., each Wednesday; Wm. Richardson, Jr., pastor.

—L. H. Aultman, State Overseer.

GEORGIA NEWS

A Brighter Look

I wrote a little notice in the September issue of the *Reporter*, feeling about as blue as I have in a long time. It concerned the tremendous loss in membership that we had suffered. Things are different now. You will notice that we had reported for October, 10,252 members. This is an increase of 585 over that dark figure of three short months ago. This is an average increase of 195 per month. Continuing at a relative pace until the camp meeting, we should easily have 11,000 members by then. I should like to make this our goal by camp meeting—11,000 members of the Church of God in Georgia. We had one of the best reports this month we have had since I have been in Georgia as overseer. I wish to share my joy of triumph with you who have made this wonderful report possible.

District Convention Dates

Dec. 17, 18	Atlanta District
Jan. 7, 8	Cedartown District
Jan. 14, 15	Gainesville District
Jan. 19, 20	Rome District
Jan. 21, 22	La Fayette District
Jan. 28, 29	Marietta District

Feb. 4, 5	Columbus District
Feb. 11, 12	Dalton District
Feb. 18, 19	Calhoun District
Feb. 25, 26	Toccoa District

District Youth Conventions

District	Time	Place
Waycross	Feb. 17, 18	Alma
Cairo	Feb. 24, 25	Donalsonville
Valdosta	Mar. 3, 4	Union Grove
Albany	Mar. 10, 11	Albany
Augusta	Mar. 17, 18	Augusta
Swainsboro	Mar. 24, 25	Hillside
Jesup	Mar. 31, Apr. 1	Jesup
Fitzgerald	Apr. 7, 8	Fitzgerald
Hazlehurst	Apr. 14, 15	Hazlehurst
Macon	Apr. 21, 22	Macon
Dalton	Apr. 28, 29	Dalton

State Report OCTOBER

Homes visited	5,452
Sermons preached	2,655
Number saved	704
Number sanctified	369
Received the Holy Ghost	265
Baptized in water	175
Added to the church	274
State membership	10,252
State membership last month	10,006
Net gain in membership	246
Number of churches in state	202

New Churches Organized

Bethel Chapel	Augusta District
Byo	Toccoa District
Cave Springs	Rome District
Furniture City	Atlanta District
Hartwell, 32d St.	Toccoa District

—E. L. Simmons, State Overseer.

EVANGELISTS AVAILABLE FOR REVIVALS IN OHIO

Rev. and Mrs. Frank Sprague, 146 Gleason Avenue, Akron 12, Ohio.

Rev. D. R. Moreland, Box 470, Saxton, Pennsylvania.

Rev. Nola Miller, 2011 Fremont Place, S.W., Canton 6, Ohio.

Rev. W. W. Miller, 209 Cereal Avenue, Hamilton, Ohio.

Rev. Bergan Settle, Jr., Route 1, Hamilton, Ohio.

Rev. James Combs, 1148 Goodman Avenue, Hamilton, Ohio.

Rev. Gertrude Patrick, 1125 Fuller Street, Cincinnati, Ohio.

Rev. L. A. Murphy, R. R. 1, Franklin, Ohio.

Rev. Mattie McIntosh, Miamisburg, Ohio. Phone 560J2.

Mrs. Mildred M. Knisell, 445 New St., Lebanon, Pennsylvania. Phone 3352.

(Evangelist, musician and D.V.B.S. worker).

Rev. A. J. Scarberry, Route 2, Racine, Ohio.

Rev. D. W. Mills, 702 N. E. Third Avenue, Cairo, Georgia.

Rev. Jack Hamilton, Box 31, Harveysburg, Ohio.

Rev. Martha Lawson, 128 Wilson St., Hamilton, Ohio.

—E. C. Clark, State Overseer.

NEWS FROM FLORIDA

Ten High in: Pastoral Visits

R. L. Sifford	145
L. F. Rogers	124
J. S. Murphy	91
R. E. Roberts	88
David Lemons	86
M. E. Law	85
Carl White	80
J. W. Coleman	76
D. B. Price	75
W. C. Byrd	75

Sermons

A. J. Duncan	35
John L. Stephens	35
Walter Whidden	35
R. P. Johnson	34
Wm. Connell	32
James Miller	32
W. W. Dykes	29
D. C. Mitchell	27
Walter Pettitt	26
J. A. Faircloth	25

Converts

R. P. Johnson	32
L. R. Alderman	29
Walter Whidden	28
W. W. Dykes	27
C. P. Jackson	26
R. E. Roberts	21
A. Goff	20
J. A. Faircloth	15
W. F. Taylor	15

Sanctification

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Walter Whidden	24
L. R. Alderman	21
R. E. Roberts	13
J. W. Coleman	12
C. P. Jackson	10
A. J. Duncan	9
James Miller	9

Filled With Holy Ghost

R. P. Johnson	26
L. R. Alderman	25
W. Whidden	11
J. W. Coleman	9
A. J. Duncan	8
R. E. Roberts	8
W. F. Taylor	7

Baptized

Walter Whidden	71
R. P. Johnson	46

L. R. Alderman	42	Sulphur Springs	1,079.34
W. C. Byrd	18	Tampa	950.12
W. W. Dykes	18	Orlando	809.09
Morris Wiggins	16	Miami	738.68
J. B. Ellis	10	Fort Lauderdale	685.06
R. L. Sifford	9	Lake Worth	632.76
A. J. Duncan	7	Lake City	618.60
J. A. Faircloth	7	Plant City	567.24

Member Addition

W. Whidden	45
L. R. Alderman	40
R. P. Johnson	40
W. C. Byrd	18
L. H. Alford	9
R. E. Roberts	8
M. M. Thomas	7
A. R. Heaston	6
R. L. Sifford	6

Tithes

Jacksonville	\$1,460.71
Lakeland	1,257.75

J. T. Roberts, State Overseer

ALABAMA ECHOES

Ten High in Tithes

Alabama City	\$1,210.00
South Park	900.90
Pratt City	836.20
Anniston	826.30
Decatur	677.80
Talladega	600.00
Sylacauga	570.20
Prichard	541.40
Huntsville	525.30
Crichton	439.60

Ten High in Membership

Alabama City	429
Pratt City	263
Sumiton	235
Anniston	189
Talladega	179
Decatur	157
Strait Creek	146
Empire	139
Huntsville	138
South Park	135

The Leading Ministers

Sermons preached, M. A. Bell	65
Homes visited, O. C. Kendrick	204
Conversions, R. E. Bozone	49
Sanctified, J. D. Robinson	26
Baptized with Holy Ghost, J. D. Robinson	18
Water baptism, L. W. Jones	26
Added to Church, Wm. A. Grant	16
—W. E. Johnson, State Overseer.	

NEW CHURCH AT EASTON, MD.



The Church of God held its cornerstone laying ceremony Sunday afternoon, October 9, 1949, at 2 p. m. Rev. D. DeFino, district pastor, officiated at the service.

The church was organized with nine members; six of the nine charter members are living. The following ministers have pastored the church during the past twenty years: Rev. W. Carl Milligan, Rev. T. J. Looney, Rev. Ralph Koshewitz, Rev. Ancil

Newton, Rev. W. B. Chamberlain, and the present pastor, Rev. Wm. F. Morris. The church has continued to grow until the congregation and pastor have felt it necessary to enlarge. The building, when completed, will be 42 by 60 feet with a full-size basement for Sunday School rooms. The entrances will be made in the auditorium.

Just before the cornerstone was laid in its position, Mr. Joseph Smith,

one of the oldest charter members, placed a Bible under the stone and Mrs. P. G. Burt placed the Minutes and history of the Church of God.

Mr. Howard Stevens, the chairman of the Trustee Board, placed the stone in position and Mr. Thomas Mullikin, one of the trustees, cemented the stone.

Rev. Edwin Tull, pastor of the Church of God, Milford, Del., prayed the benediction.— G. W. Lane, State Overseer.

The Persecutions of the Church

By M. M. Mortenson, Pastor at St. Louis, Mo.

The famous historian Eusebius (260-340) has given us an insight of church history of that ancient period such as no one else has given. He is known to have been one of the most learned men of his age and to have stood high in the favor of the Emperor Constantine.

Eusebius begins his record of the persecutions at about 41 A. D. in recording the killing of James, the brother of John with the sword and Peter's imprisonment, and by making mention of Nero under whom the Apostle Paul was beheaded. Who has not heard the familiar saying, "Nero fiddled while Rome burned"? He accused the Christians of having set fire to the city (a great part of which then burned). Because of this accusation, many Christians were crucified and burned at the stake, causing the very sky to be lighted up from these burnings. Many accounts are given of most severe persecutions, and we give quotation of some under Domitian:

"Domitian, indeed, having exercised his cruelty against many, and unjustly slain no small number of noble and illustrious men at Rome, and having, without cause, perished vast numbers of honorable men with exile and the confiscation of their property, at length established himself as successor of Nero, in his hatred and hostility to God. . . . John was placed on Patmos at the same time, for confessing Christ, Flavia Domitilla, the niece of Flavius Clemens, one of the consuls of Rome at that time, was transported with many others, by way of punishment, to the island of Pontia."

Under Emperor Trajan (ruling from 98 to 117) persecutions continued against the church. Ignatius became successor to Peter at Antioch. Here Eusebius states: "Tradition says that he was sent away from Syria to Rome, and was cast as food to wild beasts, on account of his testimony to Christ." . . . "Irenaeus also knew his martyrdom, and makes mention in his epistles, as follows: as some one of our faith has said, 'I who was condemned to the wild beasts, I am the food of God, I am ground by the teeth of the wild beasts that I may

be found pure bread.'"

Antonius Pius, 138-161, was a mild emperor who nevertheless followed the policies of his two predecessors. Certain public disasters stirred the populace against the Christians. After description is made of ways in which some suffered, the story is told of Polycarp's death at the stake about 155 A. D. (Polycarp, aged bishop of Smyrna).

After seeking to persuade Polycarp to say, "Lord Ceasar and to sacrifice to him—Polycarp finally replied: I shall not do what you advise me." There was a voice from heaven when he entered the stadium, saying, "Be strong, Polycarp, and contend manfully." The governor said: "Swear and I will dismiss you." Reville Christ? Polycarp replied. "Eighty and six years have I served Him, and He never did me a wrong, and how can I now blaspheme my King who saved me? . . . I am a Christian." Polycarp was then burned at the stake and pierced with the sword.

The reign of Marcus Aurelius (A. D. 161-180) was a stormy time for the church. He hated everything Christians stood for and persecuted them with great bitterness. A number of public calamities occurred, such as earthquakes, floods, pestilence, and famine, which, were popularly looked upon as a revenge of the gods because the Christians were tolerated by some of the populace. Following are descriptions of persecutions in Gaul:

"Against Blandina, Also, . . . For whilst we were all trembling, and her earthly mistress, who was herself one of the contending martyrs, was apprehensive lest through weakness of the flesh she should not be able to profess her faith with sufficient freedom, Blandina was filled with such power that her ingenious tormentors, who relieved and succeeded each other from morning until night, confessed that they were overcome, and had nothing more that they could inflict upon her. Only amazed that she still continued to breathe after her whole body was torn asunder, and pierced, then gave their testi-

mony that one single kind of the torture inflicted was of itself sufficient to destroy life, without resorting to so many and such excruciating suffering as these . . . cried out, I am a Christian, no wickedness is carried on by us. (Early Christians were accused of killing their babies to sacrifice them and this Blandina was refuting.)

"Sanctus—revealed nothing about himself, answered to all questions. 'I am a Christian.' . . . Used all manner of torture—at last . . . they fastened red-hot plates of brass to the most tender parts of his body. But he continued unsubdued and unshaken, firm in confession and refreshed and strengthened by the celestial fountain of living waters that flows from Christ. But the corpse itself was evidence of his sufferings, as it was one continued wound, mangled and shrivelled, that had entirely lost the form of man to the external eye. . . . Among persecutions were imprisonments in a dark and most dismal place, their feet also stretched in stocks, and stretched to the fifth hole, and other torments which the enraged minions of wickedness, especially when stimulated by the influence of Satan, are accustomed to inflict upon prisoners. . . . suffocated in prison. . . . Roman citizens were beheaded and others cast to wild beasts. . . .

"Blandina again and again suffered in various ways—finally being thrown into a net and cast before a bull, and when she had been well tossed by the animal, and had now no longer any sense of what was done to her by reason of her firm hope, confidence, faith, and her communion with Christ, she too was dispatched. . . . For those that were suffocating in prison, they cast to the dogs, carefully watching them night and day, lest they should be buried by us, and then also cast away the remains left by the beasts and the fire, however they had been mangled or burnt. . . . finally burnt and ashes cast into the Rhone."

From the beginning of the second century to the fourth, Christianity

Church in the Roman World

was condemned and every means possible was made to stamp out this religion. By the time of Emperor Commodus' reign (180-192) the Empire was well on the way of decline. Christians had gained great favor and power in some parts, together with the favor of certain of the several emperors; however, persecutions continued. We learn that a certain Apollonius, a very learned man, suffered his limbs being broken and finally being decapitated. And further:

"Potamiaena was tortured . . . finally hot boiling pitch was poured over different parts of her body, gradually, little by little, from her feet up to the crown of her head. And such, then, was the conflict which this noble virgin endured."

After this long period of slackened persecutions came the reigns of Decius (249-251) and Valerian (253-260). Under these men came a systematic effort to completely destroy Christianity. An imperial edict was issued in 250 requiring all Christians to give up their faith or suffer the penalty of confiscation of property, torture, and death. Decius was fanatic in his determination to stamp out this Christian religion. Valerian continued the persecutions begun by Decius. During these reigns Origen suffered imprisonment, the rack and martyrdom. Also Fabianus and Cyprian. In Alexandria, "... those who suffered martyrdom then... were stoned, had eyes pricked out, teeth knocked out, dragged through streets with feet tied, scourged, plundered homes, used sword, and burned alive."

Dionysius accounts, "Why should I mention the multitudes that wandered about in deserts, on the mountains, and perished by hunger and thirst, and frost, and diseases, and robbers, and wild beasts?"

It was during the reign of Emperor Diocletian (284-305) when great final efforts were made to destroy Christianity and again enthrone ancient Roman worship of the gods. This supreme effort came in 303 and continued until 313, when Constantine signed the Edict of Milan, which brought an end to the persecutions of the church. Diocletian issued three

edicts in rapid succession: first, destruction of all Christian buildings; the second demanded the imprisonment of all bishops and presbyters; the third subjected all Christians to torture. There was also a fourth edict issued in 304, which offered all Christians the alternative of apostasy or death. True, some of the Christians denied the faith, and others gave up their sacred books and came to be called "traitors" by the faithful. Let us follow some of the accounts given:

"It was the 19th year of the reign of Diocletian . . . imperial edicts were everywhere published, to tear down the churches to the foundations, and to destroy the sacred Scriptures by fire . . . freed men should be deprived of their liberty, if they persevered in their adherence to Christianity . . . it was not long till other edicts were also issued, in which it was ordered that all the prelates in every place should first be committed to prison, and then every artifice constrained to offer sacrifice to the gods.

" . . . of those in Thebias Egypt . . . these instead of with hooks, had their bodies scraped with shells, and were mangled in this way until they died. Women tied by one foot, and then raised on high in the air by certain machines, with their naked bodies, and wholly uncovered, presented this most foul, cruel and inhuman spectacle to all beholders; others again perished, bound to trees and branches . . . We ourselves, have observed, when on the spot, many crowded together in one day, some suffering decapitation, some the torments of flames, so that the murderous weapons were completely blunted, and having lost its edge, broke to pieces; and the executioners themselves, wearied with slaughter, were obliged to relieve one another. Then, also, we were witnesses to the most admirable ardour of mind, and the truly divine alacrity, of those who believed in the Christ of God. For as soon as the sentence was pronounced against the first, others rushed forward from other parts to the tribunal before the judge, confessing they were Christians, most indifferent to the dreadful and multi-forme tortures that awaited them, but

declaring themselves fully and in the most undaunted manner on the religion which acknowledges only one supreme God. They received, indeed, the final sentence of death with gladness and exultation, so far as even to sing and send up hymns of praise and thanksgiving, until they breathed their last.

" . . . fingers pierced with sharp reeds thrust under their nails. Others, having masses of melted lead, boiling and bubbling with heat, poured down their backs, and roasted, especially in the most sensitive parts of the body."

Galerius, the real instigator of the Great Persecution, finally decided that it was impossible to annihilate Christianity and to give the gods of Rome their old supremacy, yielded in 311, together with his co-regents, Constantine and Lucinius, in issuing an edict which gave limited toleration of the Christians. Churches were to be restored if they had been purchased, "without money to the Christians."

Emperor Constantine (306-324) signed the Edict of Milan in 313, which made Christianity a lawful religion. Christianity had won a great victory over paganism. Christ had fulfilled His promise that He would build His church and that the gates of hell should not prevail against it. "Not by might nor by power but by my Spirit, saith the Lord" had been fulfilled in that day. Christ, true to His promise, did not leave nor forsake His dear children, though many thousands of them met the Lord whom they loved through the death of a martyr. Here follows the final words by Eusebius in his *Ecclesiastical History*:

"Thus, then, after all the tyranny had been purged away, the empire was justly reserved, firm and without rival, to Constantine and his sons, who, first sweeping away that enmity to God, exhibited by the former rulers, sensible of the mercies conferred upon them by God, exhibited, also their own love of religion and God, with their piety and gratitude to Him by whose works and operations which they presented to the view of all the world. With the divine blessing, the end of the Tenth Book of the *Ecclesiastical History* of Eusebius Pamphilus."

LEE COLLEGE

THE ADVANTAGES OF ATTENDING A CHRISTIAN COLLEGE

By BEULAH BOWLING

The two greatest advantages of attending a Christian college, a college like Lee College, are the inspiring, heavenly atmosphere and the friendly attitude of both faculty and students. Parents need not hesitate to send their boys and girls to a school like this for fear their faith will be undermined. By far the greater part of the students are earnest Christians, striving to please their Lord and gain a closer walk with Him.

Everyone knows that education is a great asset, but what good is an education if it costs us our experience with God? What would it profit us to gain all the knowledge of this world and lose our soul? Surely, if one desires a higher education, one should choose to attend an institution which builds faith rather than tears it down.

In a Christian college, emphasis is placed on the things that are really important. One need not possess a great deal of wealth in order to participate in the activities of the school. The leaders look for true qualities in young people. They find something good in everyone. All are given a place and made to feel that they belong to it, which is the secret of success in college life. One does better work when he feels that he has a place to fill and is filling it.

In a Christian college the students are encouraged in their spiritual life. Not only do the teachers advise them to pray, but they pray often with the students and for them. This promotes a wonderful feeling of fellowship in classrooms, on the campus, in the dormitories, and in every phase of college life.

One is provided wholesome and educational recreation. He need not be afraid to take part in extracurricular activities for fear he will displease his Master. Many of the clubs are for the express purpose of helping one serve the Lord in a greater measure. All the clubs reverence God and give Him first place in their activities.

The chapel services are a great inspiration. Here, three times a week, the whole student body gathers together to worship God. They hear speakers

from many states and foreign countries.

When a number of Christians are gathered together for a common cause, the fellowship that exists among them is something to be prized very highly. True Christian friendship is one of the greatest of life's treasures.

I count it a great privilege to be one of the students of an institution like Lee College.

THE ADVANTAGES OF ATTENDING A CHRISTIAN SCHOOL

By JEWEL WOOD

There are many advantages in attending a Christian school. To me, the Christian environment is the most important. Anyone who has gone to a school where there were few Christians can appreciate this more than others. In a Christian institution, only activities pertaining to the Christian are carried on. If the school is not religious, the student is likely to feel left out of many things, and might be called peculiar and ridiculed by those who do not understand the Christian, especially Church of God people. Since the Christian school's activities are wholesome, no one feels out of place when taking part in them. In non-Christian schools there are proms and parties where smoking and drinking are high-lighted.

In the Christian institution prayer and meditation on the Word of God are emphasized more than in other schools. When every class is started with prayer, one is reminded six or seven times a day that there is a God and that it is His plan for us to serve and worship Him. In some non-Christian schools the students are taught that there is no personal God. They are deceived by many doctrines and are led astray. This deception sometimes leads to the loss of character and reputation.

In the Christian school there are not as many temptations to be overcome. Christians who are easily discouraged are made to realize that there are other people in the world who are trying to do right. They find that they are not alone in the race and that other people are interested in them and are praying for them.

The Christian school has its advantages for those who do not claim salvation. In the Christian atmosphere,

away from the temptations of the world, they become aware of the fact that there is something more to life than a few pleasures that soon pass away. Many are saved by watching the lives of their Christian friends.

IS MANKIND HAPPIER?

By WILLIS AKINS

As we consider the mechanical and scientific wonders which we possess, and contrast them with the crude equipment for living possessed by our forefathers, it seems natural to conclude that ours is a much happier and better age in which to live. Yet, it is extremely doubtful whether the happiness and welfare of mankind has progressed as greatly as we think. Let us look at American life as we find it to-day. In doing so, we will discover that the United States is still facing a host of perplexing and critical problems. Let us consider a few examples.

Our modern, well equipped farms and factories are capable of producing enough goods to supply a comfortable living for every man, woman, and child in the United States. Yet, at times, millions of people are out of work; millions are undernourished; and many of our families lack the reasonable comforts of life. Despite the advance of medical science, thousands of persons die each year from want of proper medical care.

Hours of work are short now, providing men with time to spend with their families. New devices have made the task of housekeeping much easier and more pleasant, giving women more leisure time. Nevertheless, family trouble and unhappiness seem to have increased, and divorce is much more frequent. Though we have learned much about the causes of crime and the best methods of treating criminals, the amount and cost of crime are greater than ever before. Our country has consistently worked for world peace, but peaceful nations have been forced to turn their new inventions and manufacturing ability toward making war more efficiently.

What do you think? Is mankind happier?

EUROPE BEHIND THE IRON CURTAIN

By Martha L. Moennich

"... Four months of first-hand observation in fifteen European countries, disclosing the devastating and destructive spiritual and ideological inroads of Russian Communism... its story will alternately chill and warm the heart."—United Evangelical Action. Price \$2.00

CHURCH OF GOD PUBLISHING HOUSE

LADIES' WILLING WORKERS BAND

OKLAHOMA'S L. W. W. B.

Mrs. C. J. Hindmon, State President

We are grateful for the good L. W. W. B. reports for October, and the fine work the ladies in the State are doing. This has been the best



Mrs. C. J. Hindmon

month since we have been in the State, and we certainly appreciate the fine group of ladies with whom we have to work.

We have two beautiful new banners now, making a total of three. As you know, we have A, B and C groups, according to membership. This gives each church a chance to receive a banner.

Oklahoma City gets the A banner, having raised \$343.65. Wagoner gets the B banner, having raised \$129.84. Ardmore gets the C banner again, having raised \$95.44. The banners are awarded to the churches paying the most tithes in their groups.

This is a great work, and the L. W. W. B.'s are a blessing to any church, financially and spiritually. We still have a few churches that do not have an organized group of ladies such as this to help carry the load, and some that are working but do not report. Please report each month, ladies, so we will know what you are doing in your local group.

Reading Sister Wood's good sermon in the *Evangel* about the origin and progress of the L. W. W. B. should make us all work harder. Only fifteen

of our churches reported for the month, and the total amount raised for the month was \$1,171.93. I think that is wonderful. May God bless each one of you.

Oklahoma City	\$343.65
Tulsa	177.39
Wagoner	129.84
Lawton	100.00
Ardmore	95.44
Lindsey	60.36
Maud	48.00
Ada	47.00
Anadarko	37.17
Chickasha	37.13
Seminole	36.15
Binger	25.78
Enid	20.32
Ravia	13.70
Perry	

MICHIGAN'S L. W. W. B.

Dear Willing Workers in Michigan:

You have really been on the job, and it thrills me to see all the good ideas you have to help your church through raising finance for the various needs. I am asking all you presidents to write me a letter telling me just what you are doing so I can put one letter in our column each month. Make the letter brief and right to the point. I am sure the ladies in the other churches will be benefited by your ideas.

I wish I could visit all of you at every meeting, but since I can't, you can write to me and I shall appreciate it very much. You are very good to send me the report cards every month, but a letter occasionally will be good.

	Money Rec'd	Attend.
Willow Run	\$184.00	31
Muskegon	148.77	54
Ferndale	109.68	71
Dearborn	81.51	40
Shingleton	64.60	16
Port Huron	53.35	21
North Flint	52.00	
Monroe	63.23	25
Battle Creek	34.18	24
East Flint	26.15	19
North Woodville	26.00	27

—Mrs. D. C. Boatwright, State President.

OHIO'S L.W.W.B. REPORT

Hurrah for Cincinnati! They report \$1,209.64 for the month. That just shows what a working band can do when it has a mind to work. The

women had worked very hard serving a convention being held there in the city for three and one half days, but the Lord rewarded their efforts, not only financially, but He showered His blessings upon them graciously in the following Sunday night service and their hearts were made to rejoice in His love. Next comes Uhrichsville with \$368.78. That is real good for a church of their size. Hamilton was next with \$248.24; Akron next with \$208.62. Columbus next with \$153.78—they cleared about \$80 on one supper; Cleveland next with \$103.86. West Hamilton was next, raising \$101; Canton followed with \$96.41. East Dayton reports \$140.10 for September and October combined; Norwood reports \$87.91, and our newest church to have a band, North Ridgeville, made \$76.05—I think just a couple months ago they started out with 20c. The Lord surely is helping them. They are to be commended for their work, as this is also a new community for the church—they are building a nice cement block church.

Our prayers are with you, ladies, so work hard. Some of the churches have been in revivals this past month and were hindered some in their efforts to raise money, but we trust the Lord will help them to make it up this month. This should be a good month to sell items for Christmas gifts. So work hard and be sure to report your doings to the state office so that you will be given credit along with others. If you need report forms, don't fail to mention it when you report; then you will have them before time to report the next time. May the Lord bless your efforts is my prayer, and remember, if I can be of service to you any time, don't fail to write me.—Yours for Him, Mrs. E. C. Clark, state president.

PASTORAL CARE OF THE SICK

By J. C. Heuch

"One of the greatest privileges of the Christian pastor is that of ministering to the sick and dying. . . . However, in this sphere he is confronted with some of the most difficult situations of his sacred office. In the sickroom he is faced with problems which require special knowledge, insight, skill, and technique. There is perhaps no task for which the conscientious shepherd of souls feels more inadequate than that of ministering to the spiritual needs of the suffering.

"Thousands of ministers have repeatedly turned to this book and have found it exceedingly helpful, for it reveals a technique which they could find nowhere else."—Price . . . \$1.50

Church of God Publishing House
Cleveland, Tennessee

REVIVALS

ST. ALBANS, W. Va.—We have just closed a 5 weeks' revival. We had a wonderful time in the Lord. There were 8 saved, 3 filled with the Holy Ghost, 2 baptized in water, and 5 added to the church. We also had several definite healings. Our evangelists were Rev. H. E. Pauley and Rev. Edd Crouch. They both did good preaching and were a great blessing to us.

Our Sunday School has more than doubled in the last two and one-half months, and every department of the church has increased, for which we thank God. Pray for us.—Maude McDaniel.

— — —
ROXBORO, N. C.—Rev. C. H. Fuller, of Henderson, N. C., has just conducted a two weeks' revival here. There were 7 saved, 6 sanctified, 8 filled with the Holy Ghost, and 4 added to the church. Brother Fuller preached under the anointing of the Holy Ghost every night. He is a wonderful man of God. Anyone desiring a good evangelist would do well to get him. His address is Route 2, Box 8, Henderson, N. C.—Mrs. Julian Brooks, Clerk.

— — —
We are happy to report another revival in Washington, N. C. We began a three weeks' revival September 11, with the Rev. and Mrs. W. C. Evoy, of Corbin, Kentucky. Their wonderful singing and old-time Holy Ghost preaching stirred our hearts from the very beginning. The church was filled almost every night. 39 souls were saved, 14 sanctified, 11 filled with the Holy Ghost, and 9 added to the church. Brother and Sister Evoy are wonderful people. They are Spirit-filled and Holy-Ghost-led, and will do any church good. In the three weeks' Brother Evoy preached eight sermons. At all other times the power of the Lord fell and sinners came to the altar and prayed through in the old-time way. We are surely looking forward to the soon return of Brother and Sister Evoy in this section of eastern North Carolina.

The Washington District youth rally was privileged to have Brother and Sister Evoy. They sang under the

anointing and power of the Holy Ghost. We had a wonderful fellowship meeting, and the Lord was present with us. Praise His dear name!

We invite you to visit us at the Washington church and also our district meetings.

We also thank the Lord for our pastor and his wife. Rev. and Mrs. I. C. Morris have been a great blessing to the church, and we are progressing nicely under their faithful leadership.—Mrs. Ralph Greene, Reporter.

— — —
PATETOWN, N. C.—We have just closed a three weeks' revival with evangelist E. L. Moore, of Raleigh, N. C., doing the preaching. There were 15 saved, 11 sanctified, 4 filled with the Holy Ghost, 10 added to the church, and 11 baptized in water. Brother Moore was greatly used by the Lord. The altar was full every night, and the saints were greatly strengthened and built up in faith as they listened to the earnest preaching of the evangelist.

We also want to thank the Lord for our good pastor, Rev. Herman Smith, and his family. They surely have been a great blessing to the church. The Sunday School has broken all past records in attendance and offerings. Our Y. P. E. is also making great progress.—Nettie Gooding, Clerk.

— — —
LA BELLE, Fla.—The young people of the Church of God here sponsored a three weeks' revival which was conducted by Sister Anne Glow, of St. Petersburg, Fla. There was good interest and good crowds from the very beginning, and it lasted throughout the revival. Our little town was stirred more than it has been for a long time. Sister Glow is a very interesting speaker, and she preaches under the demonstration and power of the Holy Ghost. There were 12 or more saved, 4 sanctified, 3 baptized with the Holy Ghost, and 9 baptized in water, and 7 added to the church. All that came in the church were adults. God is blessing us in His work. We have a fine group of saints to work with, and every department of the church is moving along nicely.—W. C. Howard, Pastor.

SAN PABLO, Calif.—We thank the Lord for the wonderful revival just closed here, conducted by Bobby Ball, of Ohio. There were 6 saved, a number sanctified, and 14 filled with the Holy Ghost. Thirteen of them were under 35. It was glorious to see so many young people shouting, dancing, and praising God as the Spirit of God came down. Some nights the minister didn't preach for the Holy Ghost moved upon the people and the altar would be filled in a short time. Brother Ball is a consecrated young man with much zeal for God. His messages were very good, and he certainly preached holiness and clean living. We thank God for young men who will preach holiness and be an example in living it.

We appreciate our pastor, Brother R. C. Ogle, and his good family.—Mrs. Clyde White.

— — —
HAYESVILLE, N. C.—I had gall bladder trouble so bad until it seemed I couldn't live. Sister Della Patrick, who was running a revival in our community, prayed for me, and the Lord healed me.—Cordio McClure, Route 3.

— — —
TOWE'S CHAPEL, Ga.—We praise God for a wonderful revival here, conducted by Sisters Mae and Vertle Harkins, and Sister Josephine Fowler. There were 16 saved, 11 sanctified, 9 filled with the Holy Ghost, and 19 healed. We have a wonderful church, and the Lord has blessed us. We have a good pastor, Rev. N. G. Roberson. He is a great worker for Jesus.—Grover Greene, Adairsville, Ga.

1950 SILVER ANNIVERSARY EDITION OF DORAN'S MINISTERS MANUAL (Harper)

For twenty-five years, this annual source book for the busy minister has supplied him with suggestions of sermon outlines, orders of services, illustrations, material for special days, suggested texts and themes, guides for church departments and activities, and a wealth of homiletic material for all occasions. This Silver Anniversary Edition is marked by a special supplement containing outlines of the five best sermons and the ten best illustrations to appear in the past 25 years, selected by an impartial committee. In addition, a completely new section has been added which provides inspirational material for the observance of the Lord's Supper. Price \$2.50

Church of God Publishing House
Cleveland, Tennessee

THE CHURCH OF GOD EVANGEL

Orphanage Booster



I am writing for one of my brethren who is now well up in years, and has for many years been a good finish-carpenter. He has, for some years now, been building small miniature houses; that is, church houses, and placing a sign across the top, saying ORPHAN-AGE. The idea is that the small house be used in the Orphanage march in

Sunday Schools, to encourage more people, especially children, to drop more coins in the offering. The coins are dropped down the chimney and ring a little bell placed at the bottom of the chimney, inside the house. After the march, the Sunday School secretary removes the money from the house by pulling a little drawer out at one end of the house. We have been using one of them for several years. It seemed so satisfactory that when we divided the Sunday School recently, that is the juniors into a department to themselves, we had another house built for their Orphanage march.

Now, the brother has asked that the little house be advertised through the *Evangel*. It is about 8x16 inches in size and stands over all about 18 inches high. He is indeed a booster for the Church of God Orphanage. Any correspondence regarding this matter may be done directly with him. His address is H. S. Hancock, 1423 Xanthus Street, Tampa 4, Florida. Or you may write me. M. M. Thomas, Pastor, Sulphur Springs Church, 8115 13th Street, Tampa 4, Florida.

FINGER OF GOD

Dr. H. C. Mason tells of a man who, in prayer meeting, prayed earnestly that God would, with His finger, touch a certain man. Suddenly, he stopped his prayer.

A brother asked him, "Why did you stop your prayer?"

He replied, "Because God said to me, 'You are My finger.' So now I must go and touch the man for God."

—The Free Methodist.

Three Makes No Crowd

Lord Moynihan, late President of the Royal College of Surgeons and one of the greatest surgeons of all time, was operating before a distinguished group of fellow-surgeons.

"How can you work with such a crowd around you?" a friend asked him.

Lord Moynihan smiled and answered, "There are just three people in the theatre when I operate—the patient and myself."

"Three?" said his friend. "That's only two. Who's the other?"

"God," replied Lord Moynihan.

—The Record.

OBITUARIES

"Precious in the sight of the Lord is the death of his saints," Ps. 116:15.

ATTERBERRY

Mrs. Hannah Atterberry, a faithful member of the Church of God for the past 19 years, died Oct. 20, 1949, at the age of 56. Her funeral was conducted by her pastor, Rev. R. H. Branan, and state overseer, Rev. R. C. Muncy, at Yakima, Wash. She will be sadly missed by her many friends and loved ones.—Mrs. R. H. Branan.

MILLICAN

Mrs. M. S. Millican, age 73, passed away at her home in Lindale, Ga., Sunday, June 26, 1949. She was a member of the Church of God for 35 years, having joined in Alabama a few years before moving to Lindale in 1920. Sister Millican was loved by her family, all the church, and many friends. The service was conducted by her pastor, T. R. Morse; Rev. B. L. Bond, pastor of Lindale First Baptist Church; and Rev. J. Howell Hearn, pastor of Lindale Methodist Church.—T. R. Morse, Lindale, Ga.

REQUESTS FOR PRAYER

Pray For:

A special request for prayer.—R. S. Barnes, Blacksburg, S. C.

My husband to be saved.—Mrs. Willie Howell, Bessemer, City, N. C.

The complete healing of my head and body.—Mrs. E. W. Wright, Fitzgerald, Ga.

Me to be healed of arthritis; my husband and me to get rid of the tobacco habit.—Mrs. Lacy Hurley, Abner, N. C.

My little boy to be healed.—Mrs. Jean Waddell, Springville, Ala.

Me that I can find a house to live in.—Mrs. Hathcock, Chattanooga, Tenn.

God to heal me of head trouble.—Mrs. J. R. Hall, West Point, Miss.

My daughter-in-law to be saved.—A troubled mother.

The healing of my body.—Mrs. J. F. Arthur, Alabama City, Ala.

Our home.—Mrs. S. Keyser, W. Va.

A friend of mine to be healed.—Jas. S. Roberts, Statesboro, Ga.

My husband.—A sister, Johnstown, Pa.

God to heal our pastor, J. W. Daniel.—Mrs. Ida Bowling, Trion, Ga.

My brother and husband to be saved; my mother-in-law and father-in-law.—Dollie Polard, Tyler, Mo.

Me.—Frank Raynor, Murfreesboro, Tenn.

The healing of my body.—Mrs. Elijah Carr, Silver Point, Tenn.

My unsaved loved ones.—Mrs. Stanley Barker, Covington, La.

God to heal me of terrible pains in my feet and legs.—Katie Hewett, Mayo, Fla.

My grandson to be healed of serious head trouble.—Mrs. J. M. Hartine, Fyffe, Ala.

My daughter to be healed.—Mrs. J. T. Heath, Talladega, Ala.

Mrs. Jack Powers who is in the hospital and very ill; me to be healed.—Mrs. Gertrude Powers, LaBelle, Fla.

Me to be healed.—Sarah E. E. Fuller.

My baby to be healed.—Lizzie Albert Rice, Tallulah, La.

God to heal my eyes.—Bertha M. Davidson, Harrisville, Ohio.

My husband to be saved and healed.—Fannie Dail, Miami, Fla.

Mrs. Daisy Smith to be healed of T. B.

One of my members to be healed of sugar diabetes.—E. L. Brown, Atlanta, Ga.

My wife to be healed; me to be healed.

FOREMAN

Mrs. Emile Foreman passed away Sept. 10, 1949. She was a faithful member of the Church of God for 27 years and trusted God to the end. She is survived by her husband and 10 children. She will be greatly missed by her many friends and loved ones. Funeral services were conducted by her former pastor, Rev. T. J. Lightfoot, of Munday, Texas.—Mrs. T. J. Lightfoot.

CULPEPPER

William Henry Culpepper was a faithful member of the Church of God for about 40 years. He departed this life Oct. 4, 1949, but we feel that our loss is heaven's gain. He leaves his wife, 4 sons, 5 daughters, several grandchildren, and a host of friends to mourn his death.—W. O. Crews, Pastor.

(Continued on page 15)

MUSIC TEACHER WANTED

State full particulars and salary expected.—Church of God Orphanage, William F. Dych, Supt., Sevierville, Tenn.

Echoes from the West Coast Bible School

STATE OVERSEER J. H. HUGHES, SUPERINTENDENT

The first six weeks' are over and everyone has taken a deep breath of relief until the next exam. But luckily, no one failed! Good record? Of course!

In view of the fact that several others are wishing to enroll in our school, we have lifted the final enrollment date entirely and will welcome any and all who wish to come, even though they are late entering.

We are very proud of our faculty this term. In order for you to know them better, we wish to introduce them to you. You would surely like to meet them personally, but since it may not be convenient for you to do this, we introduce them through the *Evangel*:

Mrs. Wava Joice, manager of the cafeteria and supervisor of the girls' dormitory, was born in Miami, Oklahoma, but received her early training at Joplin, Missouri. She later returned to Wagoner, Oklahoma, where she graduated from high school, after which she took post-graduate work and nursing. She has ten years' experience in nursing. She last practiced from the Nurse Registry at 629 South Campbell, Springfield, Missouri. She was scheduled to report for duty at the Sea-side Hospital, Oregon, when she attended the Youth Congress at Fresno, and there decided she would rather sacrifice and work for the Lord and the West Coast Bible School than to take the position at the hospital. Her testimony is that she is happier than she has been since the loss of her husband and two children, who went to their rewards within a period of seven months in 1946-47.

Mrs. Earl Elliott was born in Bronson, Kansas, where she received her early training and graduated from high school. Later she moved to Chanute, Kansas, where she attended the Chanute Junior College. She has been connected with the public schools in Kansas for eight years. In addition to this scholastic experience, she is also an evangelist and has wide experience in the gospel work, and Sunday School work. Her testimony is: "I consider it a great privilege to be associated with the West Coast Bible School."

Miss Beulahbel Elliott, daughter of Mrs. Earl Elliott, was born in Kansas. Following her graduation from high school in Chanute, she attended the Chanute Junior College. She has taught in the public schools

of Kansas for five years. Her testimony is: "When I received the baptism of the Holy Ghost three years ago, I promised the Lord I would work for Him. I am glad to be working in the West Coast Bible School, among Spirit-filled Christians, and trust I shall be used in a greater way in the vineyard of the Lord." She too, is an evangelist and has had quite a little experience in that line.

Mrs. June Paulsen was born in Minnesota, where she received her education, with the exception of two years in the Fargo, North Dakota, High School. After her graduation from Fargo High School, she attended the Moorhead State Teachers College for two years, and was also a student in the North Central Bible Institute. She has had six months of teaching in the Moorhead State Teachers College and had a broad experience in meeting the public, as receptionist for Doctor J. A. Steere in Minneapolis. She worked in the music department of the Assembly of God Church in Glendale, California, for one year.

Mrs. Esther Holland was born in Georgia, where she finished high school and attended the State Normal College at Athens, Georgia. She had a few years of teaching in the public schools of central Georgia, but discontinued the teaching profession to accept a position with the Veterans Administration in Atlanta, Georgia, where she worked one year. She was then transferred to Charlotte, North Carolina, and continued with the Veterans Administration for fourteen and one-half years. In 1938, she resigned this position to attend the Bible Training School and College in Sevierville, Tennessee, where she graduated and took post-graduate work. She was connected with our school there as supervisor of the girls' dormitory for a period of time, and then went to the General Overseer's office, where she worked for eighteen months. While there the Bible School Board asked her to go back to the Bible School and keep the books. After serving in the capacity of bookkeeper for some time, she was connected with our Bible School in Dakota, then came to California, where she did evangelistic and gospel work until the West Coast Bible School opened last term. She

taught in the school in the spring, and is teaching and also doing the state secretarial work.

Sheril Paulsen was born in Egeland, North Dakota, and was reared in a Christian home by Assembly of God parents. He graduated from high school at Egeland at the age of seventeen and was saved the same year. He attended N. C. B. I. in Minneapolis, Minnesota, the following year and one-half, until the war broke out, when he had to go back to work in war essentials; however, he did post-graduate work at night in several specialized subjects. Afterward, he attended the University of Minnesota, until he was forced to go back to work for his country. He received the baptism with the Holy Ghost on May 11, 1948, and was determined to do something for the Lord. He was connected with the music department of the Assembly of God Church in Glendale until the spring of 1949, when he met some of the Church of God people and united with Church of God here.

Jack Rinker was born in Clearfield, Pennsylvania, but moved to Canton, Ohio, where he graduated from the Middle-branch High School. He was saved later and received the baptism of the Holy Ghost at the Church of God in Canton, under the pastorate of Rev. J. H. Hughes. Later he attended the Church of God Bible Training School and College, Sevierville, Tennessee, until he had to leave because of ill health. Since that time, he has been active in the gospel work, both pastoring and evangelizing, and served as state youth director of Kansas in 1946. He also attended the L.I.F.E. Bible College in Los Angeles one Semester since coming to California. His testimony is: "I feel this is the greatest privilege I ever had, to be a member of the faculty of the West Coast Bible School."

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THE WORK OF DAY

(Continued from page 4)

too quickly for them. Jesus had no time to take up with things the world offered in the way of pleasure. His answer to those who made excuses was, "Let the dead bury their dead. Come; follow me." His work must be finished. There was coming an hour when He would say to His disciples, "Rise, let us be going: behold, he is at hand that doth betray me." The day was soon to be over, and work must be finished. His ministry was short, and they must hear the Word in other regions. The blind man heard He was to pass that way, He had to travel like other people of His day. The slow mode of travel and dusty roads were no excuse for delay. The thought of night coming spurred Him on. One hour, eight hours, sixteen hours was not enough; many times the entire twenty-four hours was included. Often, when His limbs and body were tired from the long grind of the day, while He gave His tired body a chance to rest He talked of the living water and its never-thirsting quality, once to the woman of Samaria, inspiring her to go to her people with a message of His great work. While Jerusalem lay in sleep He had time to weep over her. His life was filled with many great accomplishments in so short a time. Those who have so much to do and so short a time to do it, waste no time. In about the last report to His Father, recorded in the 17th chapter of John, a part of the 4th verse gives us these wonderful words: "I have finished the work which thou gavest me to do."

It is no little reason that we should be alarmed at the work set forth for us to do. The fields are white unto harvest. Every Christian, matters not what rank—minister, layman, or singer—has a task, a duty. The only way we can be a success is to realize how short the time is and that night follows the close of day. In the kingdom of God there is no place for idleness. Every messenger He sent or gave command, the Lord bade to make haste. It will be impossible to do fourteen hours of preaching when there is only one hour left. The only way prayers can count and be helpful to the needy is for them to be said; songs written on paper have no inspiration until they are rendered in heart-stirring melodies. The sick and imprisoned can never say, "Thank you for coming," unless they can see your smiling face

and smell the fragrance of the beautiful flowers you bring. The mission cause, the building program, the ministry, and needy families need to be attended to. If we close our bowels of compassion, night will come and find our work not done.

In conclusion I refer to a great man who left this world with joy and with a happy ending. The apostle Paul, in his last letter to Timothy, wrote these wonderful words, which I think are one of the grandest testimonies in the Bible: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." He did not choose this way of departure, I am sure; but he chose to be ready, with his labor over. When the night came it was a glorious ending; **HIS WORK WAS DONE.** One of our beloved ministers, who departed this life some years ago, had these words to say to his wife in the approaching shadow: "I see the man coming that I have been working for all these years," and he departed. We who are roaming the fields of opportunity, let us work while it is day; night cometh when no man can work. Then, I am sure, we can say with others, "I have finished the work thou gavest me to do. I have finished my course." So as much as in me is I am ready to preach the gospel.

OBITUARIES

(Continued from page 13)

BLACK

On October 5, 1949, little James Black (better known as little Jimmie), age 4 years, 10 months, and 11 days, departed this life to be with Jesus. He was sick only 2 days. Though he was just a very young child, he liked Sunday School and always liked to pray. His passing was a shock to his many friends. The funeral was conducted at the graveside in Union, South Carolina, by the local pastor there, Rev. J. B. Cole.—His parents, Rev. and Mrs. F. W. Black, Catlettsburg, Ky.

DARGAN

Sister Inga Kaspada Dargan was born in Norway Nov. 8, 1881. At the age of 4 she came to America with her parents, settling in Minnesota, and later moved to Bottineau, N. Dak. While at Bottineau, she accepted Christ as her personal Saviour and joined the Church of God. Eight years ago she and her family moved to Los Angeles, Calif., where she was a mem-

ber of the Hyde Park Church of God. For the past 2 years she had been in failing health. Her husband and infant son preceded her in death many years ago. Sister Dargan departed this life Oct. 12, 1949, and is survived by 6 daughters and 2 sons, all of Los Angeles. She has been a true Christian and a faithful member of the Church of God for 17 years. Her body was laid to rest in the Inglewood cemetery, with Rev. I. L. Bengé officiating. She is absent from the body but present with the Lord.—Ella M. Eshenko, Church Reporter.

BRINKLEY

Mrs. George T. Brinkley departed this life Sept. 12, 1949, to be with Jesus. She was a member of the Free Will Baptist Church, which she joined many years ago. We thank the dear Lord that He spared our darling mother to be with us 95 years, 3 months, and 17 days.—Two of her daughters.—Mrs. J. J. Culpepper and Evie Lee B. Morris.

BOWEN

Hubert Eugene Bowen was born April 18, 1908, at Westboro, Mo., and departed this life Oct. 14, 1949. He is survived by his wife, Rebecca Rowene, and one son, Thomas Eugene. Brother Bowen was a faithful worker in the Church of God. He liked to sing and play his guitar.—Frank Woods, Montebello, Calif.

CERUTI

Sister Inez Memes Ceruti departed this life Oct. 11, 1949. She was a faithful worker and minister, laboring for the Master in the Bahama Island and United States.—James Sutherland.

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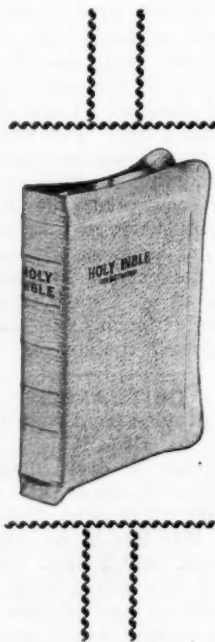
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